

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for August.  
Siam.

JOURNAL OF MR. DEAN, AT BANGKOK.  
[Continued.]

### Encouragement in the School—War with Cochins.

15. In passing through the most business part  
of the city, I was struck with its dull appearance.  
Mechanics were lounging about their workhouses,  
destitute of employment; shop-keepers were sit-  
ting idle at their doors; and nothing but gam-  
bling houses, spirit-shops, and card manufactories,  
exhibited signs of life and progress.

20. Worship in the chapel was conducted to-  
day by Keok-cheng, and at the prayer-meeting  
following, the members of the church were ques-  
tioned on the subject of the discourse. One stran-  
ger came in after the commencement of worship,  
and remained for a time after the close. He showed  
some interest in his inquiries. During the exer-  
cises of Mrs. Dean with the school-boys this after-  
noon, some signs of encouragement were discovered.  
One of the younger boys has for several days af-  
forded us some hope that he was sincere when he  
declared to be a Christian and become a member of  
the church.

The experience of the last week, while it pre-  
sents nothing extraordinary, teaches us that a di-  
gent use of the various means at our command,  
may hope that good will result. A number  
of persons have applied for medicine, among them  
were two cases of leprosy. This complaint, as it  
prevails in this country, may be greatly relieved  
by medical treatment, though it cannot easily be  
permanently cured, so as to prevent a return of  
the disease after a lapse of time. We have dur-  
ing the week sent five hundred copies of Chinese  
tracts, by brethren Slaughter and Buell, who left us  
two days ago for the interior. *Wednesday* gave  
away a few books at the house.

23. The king has to-day received a commu-  
nication from one of his chief officers, sent to  
ward the frontier against the encroachments of  
the Cochins Chinese, stating that his forces are in-  
adequate to defend the country. The report is  
now current here that the Cochins Chinese are  
coming on to Bangkok both by land and water.  
The king is about to proceed to Chautubon  
with a reinforcement of men.

### Requests for Baptism—Hopeful conversion of a teacher.

27. Sabbath. This morning I discoursed to  
the people for an hour and a quarter from the pas-  
sage, "The love of money is the root of all evil."  
The subject seemed peculiarly appropriate to my  
auditors, who listened with considerable attention.  
The prayer meeting was rendered unusually inter-  
esting by some remarks from Mrs. Dean's school-  
teacher, who openly avowed his belief in the Chris-  
tian religion, and his determination, with divine as-  
sistance to live a Christian life. He came into my  
study this evening, and requested baptism; and  
spoke of his views and feelings in a very interest-  
ing manner. After a long conversation, he left on  
my mind the impression that God by his Spirit had  
been operating on his heart.

The man alluded to at a former date, as having  
asked for baptism, took the opportunity of coming  
to renew his request to be admitted as a member  
of the church. One of the school-boys also made  
a few remarks and answered some questions at the  
prayer-meeting to-day, but his case does not ap-  
pear as satisfactory as the other two.

At the service in the bazaar conducted by Ke-  
ok-cheng, there were a number of strangers pres-  
ent, who listened to a very simple and appropriate  
exhibition of truth.

Oct. 2. To-day Pi-a-pi-pat has been released  
from prison, after a confinement of more than 4  
years. He is of Chinese descent, and has been a  
man of considerable rank under the Siamese gov-  
ernment. He was one of the two officers who  
were dragged from the presence of the king by  
the charge of having allowed the Chinese junk  
to export a greater quantity of rice from the coun-  
try than the king had specified. It is said that  
he comes out of his confinement looking as healthy  
and robust as when he entered, having been well  
provided for, and attended to by his friends.

At the date above mentioned our missionary  
party were all enjoying comfortable health, and  
the mission as prosperous as at any former period.  
In a letter dated July 12th, Mr. Dean makes  
the following remarks, illustrative of the state of  
public morals among the Siamese.

### Intemperance and crime.

We have occasion to lament the rapid increase  
of intemperance and robbery in our neighborhood  
and throughout the country, during the last four  
months. A few years ago, intemperance was the  
dread and horror of the natives, but now it is be-  
coming common among all classes here. And  
not long since, it was justly remarked that in  
Bangkok a man might safely go unarmed and un-  
attended through any part of the city and suburbs,  
but now robberies are becoming frequent in dif-  
ferent places about us, even at mid-day. Our

cook was recently struck down while returning  
from market, and robbed of his basket of vegeta-  
bles. A Chinaman, not long since, while walking  
through the bazaar with a bag of money, had it  
violently taken from him in sight of scores of  
men, who refused to come to his aid, for fear they  
might incur the displeasure of the robbers. And  
again, an English merchant sent a servant with a  
piece of cloth to the tailor's, to be made into  
clothes, when the servant was knocked down and  
the cloth taken away.

Drunkards stagger past our door daily, and par-  
ticularly on Saturday night and Sunday, do we  
expect a regular annoyance from the grog-shop  
in the vicinity; while idleness and gambling, and  
thieving are daily increasing to an alarming ex-  
tent. Seizures for opium and opium smuggling  
have by no means been stopped in the country,  
and what may be the result of this matter, in all  
its bearings upon the people and the government,  
it is not easy to foresee. This much, however, is  
certain, that in relation to both, there is too much  
reason to regret that the drug was ever introduced  
into the country; and we should rejoice if we  
could say that those who bear the Christian name  
had done nothing towards bringing this evil upon  
the country, and misery upon the people.

### The school—Condition of the Chinese.

Our school is coming into notice somewhat  
among the people. Last week a *Chau-Sua* (a  
merchant) came with a request to place his son,  
about ten years old, under our care. The present  
teacher takes a part in reading and explaining the  
scriptures in our family worship, and appears in-  
terested in the subject of religion, though not a  
Christian. The present season is extremely hot,  
and the rains commenced two months before the  
usual time, in consequence of which the rice crop  
is expected to be deficient, and the cost is now  
raised twenty-five per cent. upon the usual price.  
The Chinese are now paying their triennial tax  
of four ticals and a slung, (about \$3), and such as  
have not the seal upon their arm by the close of  
the next month, as a proof that they have paid,  
will be seized. Many poor creatures this year  
from China, who can scarcely raise enough for  
their daily support, will find it difficult to meet the  
demand. Some of the Chinese, who had embarked  
for their native land, on hearing of the capture  
of a few junks by the English near Singapore,  
have returned to Bangkok, but most had gone too  
far to return, and are now objects of solicitude  
with their friends here.

One of the church members has been very ill,  
but is now able to attend worship. They all ap-  
pear humble, and show a delight in the service of  
God. Still there is in some a want of consistent  
Christian character, which demands our constant  
watch-care. For example, it is very difficult to  
inspire them with a proper regard to the Sabbath.  
Their former habits and business relations are all  
in favor of that day, it is not easy to prevent all busi-  
ness conversation and worldly thoughts.

EXTRACTS FROM A LETTER OF MR. DEAN, DATED  
BANGKOK, SEPTEMBER 4, 1840.

### Death of a Chinese boy.

As it was last Sabbath our painful duty to at-  
tend the funeral of one of our school-children,  
we thought it might be desirable to give some par-  
ticulars of his conduct while under our care, and  
subsequently, during his illness. The scholar al-  
luded to was a Heinnam boy, named A Yok, who  
came to us on the 19th of last November in high  
health, robust and strong, being then about four-  
teen years of age, and having been in this coun-  
try two years. He knew little about reading when  
he came, and we therefore gave him the first books  
used by children. Not being satisfied with this,  
he of his own accord read a tract entitled the "Two  
Friends." He made rapid progress, and soon  
commenced reading the "Four Books," while he  
took his turn in reading the scriptures every morn-  
ing at family worship. Though but slightly ac-  
quainted with our dialect, (Teo-Chew,) his an-  
swers to questions proposed by us on the scriptures  
or other subjects, proved that he understood what  
he read, and thought much about it. He was a  
boy of few words, and though he answered readi-  
ly to questions relative to facts, he seldom or never  
gave us any clue to his own feelings. He was  
of a remarkable amiable disposition, and during  
his whole stay with us, we never heard of his quar-  
reling with the other boys or using bad language.  
He had a very retentive memory, and could easily  
repeat a considerable portion of the native clas-  
sics. We never had occasion to punish him, or  
scarcely to reprove him for a fault. At the time  
of the Chinese new year, when the school was  
closed for a few days and almost all the boys dis-  
persed, he remained with us, continuing many of  
his usual employments, and pleasing us all by his  
cheerful hilarity.

On the 4th of August he first complained of be-  
ing unwell, and wished to be excused from at-  
tending school in the morning, though he read as  
usual in the afternoon—the time allotted to Chris-  
tian reading. This he continued for two or three  
days. When I asked him why he did not come  
for medicine, he replied that he did not wish to  
take any. He seemed from the first to have an  
impression he must die, and therefore felt reluc-  
tant to take any remedy. After his death, some  
pills were found in his box, which Mr. Dean sup-  
posed he had taken. On Sunday, the 9th of Au-  
gust, when I went to take my class as usual, I  
found him asleep, covered with a blanket and very  
feverish and sick. My fears were then first excited,  
and from that time he grew rapidly worse.—  
At this time he would frequently be found in tears  
and when spoken to, he maintained a resolute si-  
lence or spoke but a few words, as if scarcely un-  
derstanding what was said to him. He continued  
attending worship morning and evening until the  
22d. He frequently said to a cousin who called  
to see him on the 16th, "I shall soon die, I shall  
soon die!" At this time he was weeping bit-  
terly and would say nothing else. The last  
week of his life he was, by the wishes of his  
friends, attended by Chinese and Siamese doc-

tors, but without avail; his disorder continued to  
increase until the 30th, when he died. Two or  
three days previous to this event, he appeared  
more willing to converse than on former occasions,  
and Mr. Dean asked him several questions, as  
whether he believed in Christ, whether he thought  
he should go to heaven. To the first he replied,  
he did believe, but to all the others, he maintained  
an unbroken silence. He died on the Sab-  
bath, at the close of the services in the chapel.

As he had no near relatives in Bangkok, except  
the cousin above mentioned, who was absent  
when he died, he was buried, (instead of being  
burned, as most of the natives are here.) He was  
followed to the grave by the school children and  
church members, and it was to all of us an affect-  
ing scene.

Such was the life and death of this poor boy.  
We were left in painful uncertainty as to the state  
of his mind and preparedness for heaven, though  
we are permitted to indulge a faint hope that he  
did indeed love that Saviour, of whose name but  
a few months ago he had never heard. We are  
by this event strongly reminded of our responsi-  
bility to these poor children, and the necessity of  
urging them now to come to the Saviour. The ef-  
fect upon the children of the school has not been  
such as we should expect in our own country. I  
observed one in tears as they were putting the  
corpse into the coffin, but the rest seemed to en-  
deavor to repress their feelings and appear un-  
moved. During the prayer meeting, Keok-cheng  
addressed the children in a manner at once simple  
and touching.

EXTRACTS FROM A LETTER OF MR. DAVENPORT,  
DATED BANGKOK, JULY 19, 1840.

### Tract distribution—Fear of Government.

My last letter to the Board contained an account  
of my visit to Bangplaoi, Angbien and Phea Bat,  
where liberal distributions were made of the word  
of God. For the last several months, our visits  
have been confined to Bangkok and its vicinity.  
I have taken pains, at these times, to supply large  
trading boats, which have come from distant and  
interior parts of the country; our books have been  
in most cases gladly received. In this way we  
hope to introduce a knowledge of the gospel where  
missionaries have never been, and where they  
may not go for many years to come. We hope,  
also, that in the retirement of a country life, away  
from the noise and bustle of a city, these people  
may give the greater attention to eternal things,  
especially if aided by the Holy Spirit.

At half past six o'clock of each morning the Si-  
amese, and those speaking Siamese, connected  
with our families and the printing department, are  
assembled in the chapel, where religious exercises  
are conducted in that language. On the Sabbath  
we have two exercises of this character, one of  
which is more protracted. A portion of the  
scriptures is read, and the people are exhorted  
with remarks. In this way I have gone through  
Matthew, Mark, Acts, and other portions of scrip-  
ture—sometimes repeatedly. At this time we are  
using the Parables of our Saviour, one of which is  
read on each occasion. Some of the hearers pay  
good attention, but the fear of consequences that  
might ensue upon the changing the national reli-  
gion, and the religion of their fathers, for that of  
Christ, appears an almost insurmountable obstacle  
in their way. The Siamese man, who went with  
Mr. Jones, some years since, from Bangkok to  
Singapore and Malacca, and who professed the  
Christian faith, and was baptized at the latter  
place, upon being requested to return to Bangkok,  
declined; and expressed his fears lest he should  
be apprehended, and that the loss of his life would  
be the consequence of having forsaken his former  
religion. In conversing with them, the natives  
often express such fears to me. Our present  
teacher, who has been in the service of the mis-  
sionaries for the last six or seven years, told me  
the other day that no Siamese dared to embrace a  
religion not professed by the king. These are  
great hindrances to success in our labors, but not  
too mighty to be overcome by the power of the  
Holy Spirit. Aid us by your prayers, dear breth-  
ren, that this power may be exerted, and this in-  
fluence may be felt in Siam.

From another letter, dated Aug. 14, we make  
the following extracts.

### Signs of opposition—Encouragements.

We had recently some tokens of a spirit of op-  
position at work in the minds of the Siamese  
priesthood. A number of them applied at our  
house for religious books. After being supplied  
with them, they went a short distance from our  
premises and tore them to pieces. They were  
copies of the histories of "Joseph and Moses," the  
preparation of which constituted some of the last  
labors of our much lamented sister Jones. I have  
been informed also, that recently the fragments of  
some torn books have been scattered along the  
road side. Though such things are painful to us,  
yet we must be prepared for them, and even worse.  
I regard the transaction as an indication that the  
priests are beginning to fear the influence which  
we are attempting to exert over the people gen-  
erally. When the time shall arrive in which scores  
of Siamese shall have been converted to Chris-  
tianity, I think it not improbable that the priest-  
hood will be excited to strong opposition. These cir-  
cumstances remind me of our visit, a few months  
ago, to Phra Bat, so celebrated among the Siamese  
as the spot where Gandama left the impres-  
sion of his foot in a rock to be worshipped by his  
followers. Here one or two of the books we dis-  
tributed were burnt before our faces.

The government, however, continues very tol-  
erant with regard to our operations. They throw  
no obstacles in our way; and we rejoice in the  
fact that hundreds and thousands anxiously ap-  
ply for and read the books that we print, and that  
such a knowledge of "the only name given under hea-  
ven whereby we must be saved," is diffused far  
and wide.

Rev. J. Tracy and wife, and Miss Brown, of  
the American Mission, at Singapore, and two sons  
of Rev. Dr. Scudder, of Madras, arrived in Phila-  
delphia, on Sunday last.

### Deity of Christ.

We cannot find, in the lively oracles, a single  
distinctive mark of deity which is not applied,  
without reserve or limitation, to the only begot-  
ten Son. All things whatsoever the Father hath  
are his. Who is that mysterious word, that was  
in the beginning with God? Who is the Alpha  
and Omega, the beginning and the ending, the  
first and the last, the Almighty? Who is he that  
knows what is in man, because he searches the  
deep and dark recesses of the heart? Who is  
the Omnipotent, that has promised, Wherever  
two or three are gathered in my name, there am  
I in the midst of them? the light of whose coun-  
tenance is, at the same moment, the joy of heav-  
en and the salvation of the earth? who is en-  
circled by the seraphim on high, and walks in the  
midst of the golden candlesticks? who is in this  
assembly? in all the assemblies of his people? in  
every worshipping family? in every closet of  
prayer? in every holy heart? Whose hands  
have stretched out the heavens and laid the founda-  
tions of the earth? Who hath replenished  
them with inhabitants, and garnished them with  
visible, hath created all things that are in both,  
visible and invisible, whether they be thrones, or  
dominions, or principalities, or powers? By whom  
do all things consist? Who is Governor among  
the nations, having on his vesture and on his  
thigh a name written, King of kings and Lord of  
lords? Whom is it the Father's will that all men  
should honor even as they honor himself? Whom  
has he commanded his angels to worship; whom  
to obey? Before whom do the devils tremble? Who  
is qualified to redeem millions of sinners from  
the wrath to come, and preserve them by his  
grace, to his everlasting kingdom? Who raiseth  
the dead, having life in himself, to quicken  
in whom he will, so that at his voice, all who are  
in their graves shall come forth; and death and  
hell surrender their numerous and forgotten cap-  
tives? Who shall weigh, in the balance of judg-  
ment, the destinies of angels and men? dispose  
of the thrones of paradise? and bestow eternal  
life? Shall I submit to the decision of reason?  
Shall I ask a response from heaven? Shall I  
summon the devils from their chains of dark-  
ness? The response from heaven sounds in my  
ears; reason approves and the devils confess.—  
This, O Christian, is none other than the great  
God our Saviour!

Indeed, the doctrine of our Lord's divinity is  
not, as a fact, more interesting to our faith, than  
as a principle, it is essential to our hope. If he  
were not the true God he could not be eternal  
life. When pressed down by guilt, and lan-  
guishing, I look around for a deliverer such as  
my conscience, and my heart, and the word of  
God, assure me I need, I need not my agony, by  
Redeemer owns my person. My inborn spirit  
is his property. When I come to die, I must  
commit it into his hands. My soul! my in-  
finitely precious soul, committed to a mere man!  
I would not thus intrust my body to the highest  
angel who burns in the temple above. It is only  
the Father of spirits that can have property in  
spirits, and be their refuge in the hour of transi-  
tion from the present to the approaching world.  
In short, my brethren, the divinity of Jesus is in  
the system of grace, the sun to which all its parts  
are subordinate, and all their stations refer—  
which binds them in sacred concord, and imparts  
to them their radiance, and life, and vigor. Take  
from it this central luminary, and the glory is  
departed—its holy harmonies are broken—the  
elements rush to chaos—the light of salvation is  
extinguished forever!—Dr. Mason.

### The Mother's Influence.

Children are shrewd observers, and detect con-  
trasts between their parents with an eagle eye.  
They soon discover and prefer the parent who  
lets them have most of their own way. Still, the  
mother has their first love, and chief confidence;  
and therefore she ought to be their first and chief  
teacher, until knowledge itself has some charms  
for them, and authority be required to make ad-  
vice law.

This is especially true in regard to boys, be-  
cause they are soonest withdrawn from her direct  
influence, and most difficult to mould. In gen-  
eral, they are neither so plastic, nor so long plastic,  
as girls. Unless, therefore, their moulding be-  
gins whilst their metal is plastic, they are sure to  
acquire some wayward twist from their own buoy-  
ancy, or to miss some happy bias of taste or tem-  
per, which their public education can never give  
them, and which even their eventual piety may  
never fully conquer.

Were there, however, nothing else to tell moth-  
ers, than that

"Just as the twig is bent, the tree's inclined,"  
and that its first bendings are given by their  
hands, true as this is, I would leave it to philoso-  
phers to tell them so. The maxim is, indeed,  
both wise and beautiful; but it is very cold. If  
it touch the maternal heart at all, it is rather with  
fear than with hope. Although, therefore, I  
should be sorry if any pious mother forgot it,  
because hope without fear is as dangerous as fear  
without hope, yet I much prefer to remind pious  
mothers, that heavenly-mindedness is better than  
the best philosophy, as their guide in bending  
the twigs of their "olive-plants." How would an  
Angel bend them, were they under his eye,  
and in his hands, is indeed a question which  
some theologians would either laugh at, or frown  
upon, as both sentimental and fanciful; and the  
question, how would a mother, if carried to heav-  
en with her infant, think, and feel, and act, for  
that child, if allowed to train it in any one of the  
"many mansions" there—may seem at first sight  
almost profane, as well as too fanciful. But,  
MOTHERS! ye cannot forget these questions, nor  
despise them, even if ye do not yet quite approve  
of them. The smile that now plays on your lips,  
and sparkles in your eyes, may be incredulous,  
but it is neither scornful nor indignant. And  
you have no occasion to blush for the complacence

cy that beams in it. He who took little children  
from the arms of their mothers into his own arms  
and blessed them, would not have rebuked any  
mother in Israel, who had imitated his manner,  
look, and tones, in blessing her other children,  
after taking home the child which Jesus had  
blessed.—Robert Philip.

From the Baptist Record.

### Satan in the Pulpit.

Messrs. Editors:—With your permission, I  
will take the trouble of exposing to the public,  
(through the medium of your welcome visitor,  
the Record,) the name of a certain individual,  
with whom I (once at least) had a conflict. I do  
not expect to be accused of unjust slander, by  
making this exposure, especially by that portion  
of our readers whose duty it is (with the writer)  
to teach from the pulpit; as I have no reason to  
believe that they entertain a prejudiced opinion of the  
individual, than your humble correspondent, and  
perhaps have often been intruded upon by him, in  
the same way of which I complain.

The particulars of what I have to relate are as  
follows:—

Upon a fine Sabbath morning in June, I repair-  
ed to the sanctuary of God, at the usual time for  
public worship, with my mind dwelling upon the  
subject which I had selected as suitable to present  
to the people of my charge, at that time. Being a  
few minutes before the time, (as my custom is,) I  
exchanged a few civilities with those who were  
already assembled, and then passed into the pul-  
pit, to spend the time of waiting in meditating  
upon the subject in hand, and ejaculatory prayer  
to God for his blessing to descend upon me and  
the congregation, when to my grief, I found the  
individual of whom I speak, already in the pul-  
pit. The time of his entering was something of  
a mystery to me: whether he had gone in previ-  
ously to my arrival, or had slipped up (unobserved  
by me) at the time of my entering, I am not pre-  
pared to determine; sufficient to know that he  
was there, and that without an invitation.

Having had some previous acquaintance with  
him as a preacher, (though I do not recollect ever  
seeing the epithet Reverend prefixed to his name,  
as is common to those of modern preachers,) and  
judging from the general tenor of his doctrine, I  
thought that his services would not be profitable  
for the people under existing circumstances. I  
therefore sat down without speaking to him; upon  
which, (without any seeming notice of my cool-  
ness and to my great annoyance,) he immediately  
commenced whispering to me.

"A fine morning, sir,—you are likely to have a  
large congregation to display your talents before  
to-day." I merely answered that I was pleased  
to have the opportunity of preaching the truth  
by Divine assistance to a large number of  
souls towards him, which I wished him to no-  
tice.

"On occasions like this," said he, "it would  
be expedient to present and discuss popular sub-  
jects." "To what end?" I asked. "That we  
might gain popularity ourselves." "Applause,  
then, seems to be your aim." "No farther than  
usefulness is concerned," replied he. "And,"  
inquired I, "what are the popular subjects of  
which you speak?" "Oh! the popular subjects,  
sir, are many: for instance, Morality is quite pop-  
ular in the world—enough more so than Holiness,  
even among the rich and influential part of  
mankind; and this is the class of people whose  
favor we ought, by all means, to secure, that we  
may the more easily procure means for our tem-  
poral support and comfort; and if we would gain  
the good will and high esteem of such folks,  
(which indeed is very important,) we must not  
be so earnest in pressing upon their minds the  
necessity of sanctification, experimental religion,  
or such entire dependence upon the merits and  
grace of Christ as the manner of some is. Nei-  
ther must we present such a numerous train of  
benevolent objects for their action, if we would  
reserve a good living for ourselves; nor insist  
on such a strict observance of church discipline.  
Happy for us, thought I, that you were not called  
upon to preach in this place. "But, sir, what is  
of still greater importance in this matter is, that  
we give all diligence to cultivate a more pleasing  
and graceful style of delivery by which alone,  
popularity is gained; for people of good taste at  
the present day, are apt to give more heed to the  
manner than to the matter of a sermon, which  
prevailing disposition should certainly cause us  
(their servants) to direct the greater part of our  
attention to that department of study, by doing  
which, we shall make sure of one advantage, if  
no more, viz: that of worldly prosperity, which is  
of no small moment in these latter times."

I was so disgusted by this time, that, without  
making any reply whatever, I drew out my watch  
to ascertain the time, and was happy to find that  
the hour of preaching had arrived, and as I was  
just about to rise, he begged leave finally, to ex-  
press his "doubts of the propriety of preaching  
at all for the time being, owing to the disappoint-  
ment occasioned by the unexpected smallness of  
the audience." I bid him be still, and proceeded  
to discharge the duties of the hour.

Now, courteous reader, if you will permit me to  
express my opinion respecting this individual, I  
shall pronounce him to be the same that preach-  
ed to our mother Eve, in the Garden of Eden,  
the effects of which sermon we all feel, more or  
less to the present day. You will therefore sur-  
mise by this, that his name (which I promised to  
expose) is Satan.

I. M. C.  
West Creek, N. J., July, 1841.

By sin we do ourselves harm, for evil is against  
the nature of man; it is a thing that mars his na-  
ture, and spoils his principles.

The advantage of living does not consist in  
the length of days, but in the right improvement  
of them.

Modesty and humility are the sobriety of the  
mind; temperance and chastity are the sobriety  
of the body.



From the N. Y. Baptist Register.

**THE Anniversary Week at Hamilton** was as full of interest as heretofore, but we are only able at this time to give a brief notice of the most important occurrences. The assemblage was large the first evening, and continued to increase to the day of commencement, when it was overwhelming. On Monday evening, Br. J. Clark, of Le Roy, preached a rich and edifying sermon before the Society of Inquiry, from the familiar passage, "For Jerusalem's sake I will not hold my peace." On Tuesday, the sermon before the Education Society was delivered by Br. Leland Howard, of Norwich, 2 Cor. vi. 1, 2. It was listened to with great pleasure and profit. In the afternoon, the reports of the Secretary and Treasurer were presented, showing the doings of the past year, and the state of the finances, the most important particulars of which have been laid before the readers of the Register. Addresses of uncommon interest followed from Br. Solomon Pock, of Boston, Prof. Conant, and Br. Bright; also from Br. Howard and Bennett. Br. Stow failed of coming. In the evening, the Alumni and Friends' association were entertained by addresses from different brethren, whose names will be given hereafter.

1. The Divinity of Christianity, Eleazer C. Eager, Franklin, Vt.
2. Moral Evil—Its Cause and Remedy, (before the Western Association,) Charles W. Watrous, Hudson.
3. The War Spirit of Christian nations—its Effects upon the World's Conversion, (before the Eastern Association,) Peter Colegrove, Mechenberg.
4. The Preaching suited to the Present Age, Peter Conrad, Hinsdale.
5. The Sufficiency of Revelation, John T. Seeley, Carlisle.
6. The Visible and Invisible Worlds, Edmund B. Cross, Georgetown.
7. The Gnostic Philosophy, (before the Theo. Society,) Leroy Church, Ontario.
8. The Power of the Pulpit, Lawson Muzzy, Pulaski.
9. The Influence of Science on the Evidences of Christianity, (before the Society for Inquiry,) Henry Talbird, Beaufort Dist., S. C.
10. Connection between Speculative Philosophy and Revelation, Andrew Tenbrook, Elmira.
11. Address to the Graduating Class, Prof. J. S. Maginnis.

**THE COMMENCEMENT** was held on Wednesday, commencing at 10 o'clock, A. M. The class has gone through the full course, and is of a high character in attainments and promise. But we can only furnish their names, with the order of exercises. Music was interspersed, as usual, throughout. In the next number we shall be more extended in our remarks.

**YALE COLLEGE COMMENCEMENT.**—A very large audience attended the commencement exercises yesterday, which were of a character to maintain the high reputation of Yale.

Seventy-five young gentlemen received the degree of Bachelor of Arts.

The following gentlemen, Alumni of the College, were admitted to the degree of Master of

Asahel H. Lewis,	1833
Cornelius Van Stanvoord,	1833
James M. Wray,	1836
Joab Brace,	1837

The following gentlemen received the degree of Master of Arts in course.

Richard E. Butler, Lee C. Clark, Perkins K. Clark, Rufus W. Clark, John B. Coburn, Samuel G. Coe, Almon D. Corbin, Edmund L. Dana, Lemuel T. Downing, Lewis J. Dudley, Chester Dutton, Edward S. Dwight, Benjamin S. Edwards, Henry P. Hodges, Charles J. Lynde, Jas. Neoney, Samuel W. Polk, Charles F. Ribeiro, Charles Rich, Wm. W. Rodman, George W. Sill, Ebenezer Spalding, David T. Stoddart, Edward Strong, Thomas G. Talcott, Joseph P. Thompson, Joseph B. Varnum, Charles C. Whitteley, Thomas S. Williams, Thomas W. Williams.

The following gentlemen of the Medical Department were admitted to the degree of M. D.—John H. Arnold, Ashbel W. Barrows, Frederick N. Bennet, Hamilton Brewer, Timothy Langdon, Charles F. Ribeiro, Azariah Smith, John Yale.

The honorary degree of M. D. was conferred on several gentlemen, but we have not received their names.

The honorary degree of LL. D. was conferred on the Hon. David B. Douglass, President of Kenyon College in Ohio, and on the Hon. Augustus B. Longstreet, President of Emory College in Georgia.

One or two honorary degrees of A. M. were conferred, but we have not received the names. The day was beautiful, the town was full of strangers, and we understand there is promise of a large Freshman class at the next collegiate term. —*New Haven Herald.*

**WESTERN AFRICA.**—A French steamer plies regularly for more than 700 miles on the Senegal river; the source of the Niger is only about 200 miles from Cape Palmas, whence it sweeps round to the north, east and south, so as to make thousands of miles of populous country accessible by water; it is navigable for steamboats to Tombuctoo, 120 miles from its mouth; the mountains of the island of Fernando Po, near the mouth of the Niger, rise to the height of 10,000 feet, which is 6000 feet above the level to which the fevers of the coast extend, while the neighboring mountains on the continent are 15,000 feet high—so that a safe resting place can be found for missionaries, while waiting for an opportunity to ascend the river. In May last, three iron steamboats were sent from England at an expense of \$300,000, to ascend the Niger. They are authorized to take missionaries on their way, and a missionary has gone as Chaplain of the expedition. By discoveries and by the creation of new means, therefore, the facilities for evangelizing this part of the world have been wonderfully increased of late. Meanwhile, Mohammedanism, which has long been the religion of Morocco and the Barbary States, is advancing southward, along a line of 200 miles from east to west. Wherever it establishes itself, it exterminates idolatry, and introduces a knowledge of letters. Its progress is carried forward by the combined influence of the schoolmaster and the sword. —*N. Y. Obs.*

From the Religious Herald.

FARMVILLE, Aug. 10, 1841.

Dear Brother Sands:

I have had the satisfaction within a few days past, to attend the James River, Middle District and Appomattox Associations.

As you will probably have the minutes of these bodies in a short time, of which you will publish in the Herald, such notices as you are accustomed to do, I will only make two or three general remarks concerning them.

As a general thing these bodies are increasing in numbers and in efficiency.

The James River Association is a young and small body, consisting last year of 11 churches, and 1,856 members. To these churches there were added by baptism, during the year that has just closed, 329;—net gain, 249. This is a large increase to so small a body.

Resolutions in favor of the General Association of Virginia, and the General Agent of that society, were offered by some of the younger ministers, whose hearts are full of plans for doing good, and were ably sustained by the venerable and aged Moderator of the Association.

This young and growing body will, I have no doubt, wield a powerful influence at no distant day.

The Middle District Association closed on last Monday; the best and most interesting session, I have no doubt, it has ever held. The exercises of which the Association is composed, are favorable to the plans by which the gospel is to be spread through the world. Resolutions in favor of the General Associations, Sabbath schools, &c., were adopted with union and zeal. Hopes are entertained that those churches that withdrew from the Association a few years ago, will return as soon as they shall receive correct information concerning our plans of benevolence. Means are in operation to draw them back again. May they succeed in accomplishing so desirable an object.

The net gain of this Association, during the year that is past, is 140. There were added to the churches by baptism, about 189.

The Appomattox Association closed its session this day. This has always been an active body of Christians. They patronize all the plans that piety and benevolence have invented for advancing the Saviour's cause. During the past year, the Association has received an increase of about 240 members, after deducting losses by deaths, exclusions, &c. It is truly gratifying to see such proofs of increase in piety, active benevolence and Christian knowledge as are every where seen. May their march be like the path of the just, brighter and brighter, until the perfect day.

At all the above named Associations contributions were cheerfully made to aid the General Association in its labor of love.

At the James River Association, \$35 45 were contributed; at the Middle District, \$93 58, and at the Appomattox, \$66 44 were taken up.

I am, dear brother,  
Yours truly, &c.,

ELI BALL.

## COMMUNICATIONS.

For the Christian Secretary.

## Bible Subjects.—No. 10.

B. C. 1715.]—HISTORY OF JOSEPH. (PART 2d.)—[A. M. 2289.]

The condition of Joseph is now changed. "No iron fetters hurt his feet, nor prison walls confine." Having given Pharaoh the interpretation of his dream, he is immediately advanced to be ruler over the king's house. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. Then Joseph gathered together food during the seven years of plenty which came upon the land, according to the interpretation of the king's dream. When the seven years of famine came on, people came from all countries round, to Egypt, to buy corn. Here we see how God prepared the way for Joseph's dreams and predictions to come to pass. Jacob's sons went down to Egypt to buy corn. We see in Genesis in the forty-second and following chapters, how interesting the meeting of Joseph with his brethren, how wisely he conducted the affair in making himself known to them, "so as to render the surprise of joy complete."

He detains his brother Simeon and binds him before their eyes. In order to convince them and surprise them effectually, Joseph commanded to fill their sacks with corn, and to restore every man's money in his sack. When they found, on opening their sacks, that their money was thus restored, their hearts failed them, and they were afraid, saying, What is this that God hath done unto us?—When they returned to their father, and informed him that the Lord of the land spoke roughly to them, and bound Simeon, and kept him as a pledge for Benjamin to be brought, Jacob said, Me ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And he said, My son shall not go down with you: for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave. However, as the famine continued, Jacob's sons finally prevailed on their father to let Benjamin go. Many arguments, and doubtless many tears, were expended. If it must be so, said good old Jacob, take of the best fruits of the land of balm and honey, spices and myrrh, and take your brother and go again to the man: And God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved of my children, I am bereaved. So they went to Egypt and stood before Joseph. And when Joseph saw Benjamin with them he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. But the men were afraid when they were brought into Joseph's house. And they gave Joseph the present which they had brought from Canaan, and he asked them of their welfare, and said, Is your father well, the old man of whom ye spoke? Is he yet alive? And they answered, Thy servant our father, is in good health, he is yet alive. And they bowed down their heads and made obeisance. And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spoke

unto me? And Joseph made haste, and sought where to weep, and he entered into his chamber and wept there. And he washed his face, and went out and did eat with them. Joseph proceeds still further to detain them, by finding his silver cup in Benjamin's sack. Joseph threatened to detain him. Then they plead in the most affecting manner for him.—A severe trial to them, indeed!

Now they were into the deepest sorrow. Their father's anxiety increases theirs. Now they think of Joseph's entreaties and sorrows when they sold him. They say, we are verily guilty. How much they resemble convicted sinners. Trouble and anguish come upon them. Their entreaties for Benjamin, and in behalf of their old father, became too much for Joseph longer to endure: He could no longer refrain himself before all them that stood by him. He cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph: doth my father yet live? What an overwhelming expression for them! They could not answer him. And he said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you, to preserve life. Then after an affectionate meeting, mingled with fraternal tenderness and grateful emotion, Joseph sends them to his father with many rich presents, and sends wagons to bring them down into Egypt to nourish them. When they came to Jacob, Simeon was with them, and Benjamin was returned, and still more Joseph was yet alive, and was ruler of the land of Egypt. When Jacob saw the wagons his spirit was revived, and he said, It is enough: Joseph my son, is yet alive. I will go and see him before I die. So he and his household went into Egypt, and Joseph received them joyfully. We have not now room for reflections. Joseph was typical of our Lord Jesus Christ, and this providential proceeding illustrates the grace of God in convincing, reclaiming, and forgiving sinners. Jesus, our spiritual Joseph, lives. We may all enjoy still greater blessings than the children of Jacob found with Joseph, if we will come to God repenting, and believe on the Lord Jesus Christ.

For the Christian Secretary.

## The Bible Class.

A perfect knowledge and acquaintance with the Bible should be the mark to which every one should endeavor to attain, and more especially it should be the highest ambition of every youth in the land. But the youth, who has experienced the love of God in his heart, we think, should make this his chief aim and desire in literary pursuits, to become acquainted with the rules and precepts from Jehovah handed down to us through the medium of inspired men, in order that, knowing the commandments, we may show our love to Him by endeavoring to keep them. It may be inquired, how shall a person become thoroughly acquainted with the Bible? We would reply, that one very efficient measure would be, that when you have an opportunity to receive instructions from a person fully competent to teach the scriptures, and who is willing to impart instruction, you should be desirous of learning them: sure to add that persons of this description are to be found in every community with which we are acquainted; and it is also gratifying to know and see that a number of youth in every place assemble themselves together for the purpose of storing their minds with a knowledge of the Bible. But we are sorry to add that there are a number of youth, members of churches, whose faces are never seen at these places of instruction, (we mean Bible classes,) and if requested to attend, make some trifling excuse, which compels us to draw the conclusion that they do not wish to understand the commands and precepts of Him whom they have covenanted to obey. But yet we hope this is not the case; we wish all the youth, (and by saying this, we do not intend to exclude any one from our remark, either young, or those of more mature years, for we are never too old to learn;) we repeat, we wish all the youth to avail themselves of the opportunities for gaining all the information connected with the scriptures which may lay in their power, so that they may be able to use the Bible against any objection which may be brought against it, or give information concerning it whenever it may be required. For there is a class of individuals who endeavor, as much as possible, to make it appear that the scriptures are a fabrication, that they are not the writings of inspired men, and worst of all, that no confidence should be placed in them. Another class interpret the scriptures in a way which best suits their own interest, and which is very flattering and pleasing to a person in an unconverted state. They can live an ungodly life, without the fear of God or man before their eyes, and die as the beast of the field, and then immediately enter the portals of paradise, having, as they say, received their punishment wholly in the present life. The opinions of the latter class conflict with the scriptures in our opinion; and of the former there is not the semblance of truth. The Bible convinces us that our opinion concerning these classes is none too bold, or expressed in too strong terms. As persons are very often placed in circumstances where such soul-destroying opinions are advanced, it is necessary that he should be well versed in the scriptures, understanding the true interest and meaning of its passages; ready to meet the objections in whatever form they assume. And where can a person get this knowledge and understanding better than in the Bible class? Let the praying and devoted youth try this way for a season, if he does not belong to one yet, and at some future day, if they are prayerful and studious, we shall expect to see many "mighty in the scriptures." We will simply add—"A word to the wise is sufficient." L. B. W.

For the Christian Secretary.

## An Admonition Exciting to Diligence.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4: 1.

The apostle preached and wrote for eternity,—for the salvation of men, and the glory of God. He had in previous chapters shown that God had spoken by the prophets, and still later by his Son, who was the brightness of his glory, and the express image of his person; upholding all things by the word of his power. Such a being had given promises, had opened a door of entrance to his rest, and commanded all men everywhere to repent,—to enter in. Having said that some had come short of that typical rest

because of unbelief, he says in this plain and faithful language, Let us therefore fear, lest, a promise being left us of entering into his rest, any of you seem to come short of it. Observe—

- 1st, The rest here spoken of;
- 2d, To whom the promise of entering in is made;
- 3d, Who will come short of it; and,
- Finally, Such consequences are a just cause of fear.

First, The rest here mentioned.

In this world we are surrounded with cares and toils. Whether we are in worldly prosperity or adversity, we are subject to many cares, and have very little rest; and while in unbelief the soul has no rest. There is no peace to the wicked saith my God. The soul is like that one who sought rest and found none. The Lord Jesus Christ, viewing our situation as sinful and miserable, suffered for us. He died for the ungodly. He therefore says, Come unto me all ye that labor and are heavy laden, and I will give you rest. There remaineth a rest to the people of God. This rest is faintly described by the Canaan which Israel enjoyed. Yet Joshua did not give them the true rest which the Saviour Jesus gives. This rest is peace in believing, and joy in the Holy Ghost,—enjoyed here by faith, and hereafter in full fruition. Here I say by faith, as it is said, We which have believed do enter into rest. This rest remaineth forever to the people of God. Says our Lord, "Because I live, ye shall live also. A living rest at his right hand where there are pleasures forever more. The partakers of this rest can never be ashamed, nor confounded. Those who come to Christ for rest, he will in no wise cast out. Blessed promise!

Secondly, To whom the promise is made of entering in. It is to them who repent before God, and believe in the Lord Jesus Christ. Whoever will, let him come and partake of the water of life freely. He that hath ears to hear, let him hear,—Come, and take. The promise given by our Lord Jesus Christ, is, He that believeth and is baptized, shall be saved. This promise is left us. The great decree is from heaven, and the promise shall not fail. To every lost sinner the tidings are free. To the world of sinners the promise is left. Now the door is open; now we may enter in; leave our sins behind; come with confession, sorrow, faith, and love; lay by our burden and find rest. The Spirit and the bride say come. Judgments and mercies, the law to convince, and the Gospel to invite; the Spirit to reprove, and the saints to persuade; all say—Come.

Thirdly, With all these promises before us there is danger some will not enter in. Such are the self-righteous, the delaying, the almost persuaded, the lovers of pleasures, honors, and riches,—a promise is left for all who will, but left by all who will not. They who hate life, love death. Such will seem to come short of it. They seem not to love God. They seem to be ashamed of Christ and his cause, and his people. They seem to fail, and in reality the way of peace have they not known. How they will seem to come short when they die. They seem confounded at the day of Judgment, and what seems to the view of others, is a solemn reality. The fears of the wicked shall come upon them.

Finally, Let us fear. Such a ruinous course—such consequences will produce fear,—such fear as hath torment. It is a fearful thing to fall into the hands of the living God. Some things will agonize the heart of the wicked. Christ had died. Promises had been made, the Holy Spirit had called, mercies and judgments had moved the heart; but all in vain. The door of mercy had been open at great expense, even by the sufferings and death of Jesus Christ; but all in vain to the unwilling soul; he remains fearful and abominable. Now, my friends, let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

For the Christian Secretary.

## To the Churches.

Are you walking in the truth, and holding forth the word of life? The church of God is the pillar and the ground of the truth. It is built upon the truth. When embodied, it professes the truth, in the midst of the unbelieving world. And every member when he takes God's covenant upon him, avows his belief and cordial reception of the truth as it is in Jesus. The church should ever be a sacred depository for the preservation of the truth in the earth. It should be a light, to exhibit the truth of God clearly to them that believe not. It should ever remain steadfast in the faith, not carried about by every wind of doctrine. Now what is the light you give, as a church? What knowledge of God, and of Jesus Christ, do you communicate to the world around you? What do they think of the nature and power of religion, from your united influence and example? What support does the preaching of the gospel derive from your preaching, the daily language of your conduct? Do you, as a body, witness a good confession in this gainsaying world? Is your Zion looking forth, clear as the sun, fair as the moon, beautiful as Terah, and terrible as an army with banners? Or are you embodied wisdom, your united faith, obedience and efforts, of such a character that you bring no light to the minds of beholders, and no terror to the guilty conscience? Have you any more influence in confronting iniquity and terror, than a literary or political association of the same numbers would have? Ah, my brethren, I fear our nominal Zion is but slightly distinguished from a world that professes no faith, and no knowledge of the truth. Rno.

## CHRISTIAN SECRETARY.

HARTFORD, AUGUST 27, 1841.

## Licensing Ministers.

This subject, upon which our correspondent "S. B." has forwarded us two brief communications, (published in the last two numbers of the Secretary,) is one which seems to us to deserve serious consideration. There are evils connected with our present system, which have often been made the subject of remark, and which, if possible, ought to be remedied. We by no means question the right of individual churches to grant young men licenses to preach, and we would be the last to advocate anything which would interfere with the "independence of the churches." But if some other method of proceeding would better promote the interests of the cause of Christ, and of our denomination at large, we presume

that no church would consider itself as surrendering any of its "rights" by adopting such a method.

Whatever may constitute a "call to the ministry," we believe it is universally admitted, that in the present condition of things, it cannot be proper to allow individuals to be their own sole judges of duty in this respect; there must be some body of advisers—some tribunal from which the requisite credentials should emanate; and the question is, who are the most competent judges—who are best qualified to advise in this matter? It has been our invariable practice, as a denomination, in the business of ordaining ministers, to call a council of ministers from abroad, and to abide by their decision; but it certainly appears to us that the first step in the work, the granting of a license, is quite as important, (if not more so,) and calls for as mature and solemn deliberation, as that of ordaining.

It is undeniable, that licenses to preach have often been too hastily given, and in many instances under circumstances not the most conducive to the permanent benefit and usefulness of the candidate—to say nothing of the interests of the churches. In a time of revival, when conversions are multiplied, it very commonly happens that some, in the ardor of their first love, and their desire to do good, feel at once impressed, as they suppose, with the duty of preaching. At such seasons, also, the brethren and sisters of the church, with their own hearts warmed with the love of souls, and rejoicing in the accessions thus made to their number, very naturally sympathize with such feelings. They know, moreover, that "the harvest is plenteous, and the laborers are few,"—they are anxious to do their duty in supplying the lack—and if the Lord has called a young brother into the ministry, they are glad to send him forth before the church; and even although in his first attempt, many deficiencies are apparent, yet they are very readily overlooked or apologized for, under the circumstances, and a license is granted. Perhaps the young man becomes an acceptable and useful preacher, and perhaps not; certainly it is that many cases have occurred, where the event has proved that the individual had mistaken his calling.

In other instances, a young man may have personal friends in the church, who feel interested in his welfare and prosperity, and he succeeds in convincing them that it is his duty to enter the ministry. More judicious, experienced, and interested brethren, however, may entertain different views of the matter; but, hoping for the best, and fearing lest they should wound the feelings of their brethren, or cause a division in the church, they give their assent, or at least, do not oppose, and the young man receives a license. We have one or two cases now in our mind, where manifest injustice has thus been done.

Furthermore, when a license has once been given, we know of no means of revoking or calling it in, provided the individual, in possession of his certificate, chooses to remove his residence to some other church. He holds his credentials, and as long as he can find a church that will hear him, he may continue to preach—his license being, to a certain extent, a sort of passport for his doctrines, whatever they may be. So then, we are bound to exercise the utmost caution in granting credentials, and to adopt such course as shall secure, as nearly as possible, certainty that the candidate possesses the requisite qualifications.

Probably no plan can be devised, which will perfectly guard against all contingencies, but may not a better method be adopted, than that which our churches have ordinarily pursued? We commend the subject to the attention of our brethren, trusting that it will receive the consideration it deserves.

By the last N. Y. Baptist Register we learn that the ship in which the missionaries are to sail for Burmah, will leave Boston on the 15th of next month, instead of the 15th, as heretofore stated. Letters, boxes, &c., designed for Burmah, must be in Boston as early as the eighth of September, in order to insure a conveyance by the present opportunity.

[Correspondence of the Christian Secretary.]

## Newton Theological Institution.

During the present week, we have had the pleasure of attending another Anniversary of this valuable Institution. It is, as your readers are aware, most delightfully located in a portion of New England remarkable for its intellectual and social advantages; and with its present able Faculty affords to the student distinguished opportunities for pursuing theological studies. We are confident that it richly deserves the patronage of the denomination, and must, so long as it shall be conducted as it now is, continue to rise in the estimation of every intelligent Baptist.

On Tuesday P. M., at 3 o'clock, an Address was delivered before the "Knights' Rheumatism Society," by the Rev. R. W. Cushman, pastor of the "Bowdoin Square Baptist Church," Boston. He proposed as his subject, *An Inquiry into the Elements of Pulpit Power*. And his design was to show what they are, and how far they are susceptible of improvement. He arranged them under three general heads.

1. What appertained to the intellect.
2. What, to the body.
3. What, to the affections.



**BOARD OF THE CONVENTION.**—The Board of the Convention will hold their regular quarterly meeting at Canton on Tuesday, the 7th of September at 1 o'clock, P. M. The important business to be transacted requires full attendance. N. A. RICE, Rec. Sec.



## POETRY.

For the Christian Secretary.

## The Unspeakable Gift.

Suggested on hearing a Sermon by Rev. E. T. from 2 Cor. 9: 15.

Go gather the pearls from the caves of the ocean—  
The rubies—the diamonds from every land—  
The gold of the mines in one glittering portion,  
Nor could ye a Gift like Jehovah's command;  
A Saviour—Redeemer, the Father has given,  
Who left the high seat of His glory in heaven,  
To bless us—to save us, to raise us on high,  
Which this earth's splendid treasures could never supply.

The gifts God bequeathes—the pure gifts of salvation,  
To a world in rebellion—to man in his fall,  
On the wings of the gospel it comes to each nation,  
A bright star of Hope and of Promise to all;  
More precious to man than this earth's fading treasures,  
And dearer by far than her glittering treasures,  
Which were purchased for sinners at infinite cost,  
That the trusting, repenting might never be lost.

Ask Calvary's summit—Gethsemane's garden—  
Ask the angels who succor'd our Saviour below,  
The price of redemption—the worth of our pardon,  
The cost of the gift which a God can bestow!  
Can a scribe's bright pencil dip'd in heavenly fountains,  
Paint the gifts which were purchased on Judea's moun-  
tains?

The "Unspeakable Gift" which no mortal can measure,  
No mind but the Infinite can fathom the treasure.

Wake! wake, all ye ransom'd, to grateful emotion,  
Let your offerings of praises be constant and free,  
To that Saviour who claims your most ardent devotion,  
For the gifts in His agony purchased for thee—  
Let the heart's warm affections be unwaveringly cherish'd  
To Him who first loved us, or else we had perish'd,  
Our life's sun set in darkness—eternity's night—  
To our Saviour who open'd the portals of light.

Hartford, Aug. 1841.

JUSTITIA.

## MISCELLANEOUS.

## Progress of Temperance—Ireland.

The following Letter has been handed us by Mr. Delevan from the Secretary of the Irish Temperance Union. It portrays in living colors, the happy condition of Ireland since the introduction of Total Abstinence principles:—*Alb. Etc. Journal.*

EDWARD B. DELEVAN:

Dear Friend—I do not take up my pen with any determinate object in view, but rather to state my strong anxiety—may I not add—my overwhelming desire, that the glorious moral revolution which has taken place in our land—even the triumph of total abstinence—may be made to tell with all the force, with all the power it deserves, both in England, and across the Atlantic; amongst you, our brethren too, by habits, by manners, by language, and many of you by still nearer ties. Yes! a glorious moral revolution has indeed taken place in Ireland—that which was desired, but hardly dared to be hoped for two years since, has indeed come to pass; the blessing of teetotalism has, as a mighty flood, swept through the land. It has drained the channels of intemperance dry—it has closed those doors of iniquity—public houses—in hundreds, in thousands of cases—it has dried up many of the sources of crime—it has thinned our hospitals—nearly emptied several of our jails—restored sight to the morally blind in thousands and ten thousands of cases—fed the hungry—clothed the naked, and caused the hearts of widows—the worst that the desolate, the drunkard's wife—to rejoice, yea, to leap for joy! It is, my friend, difficult to write without enthusiasm on the subject. It is a glorious one. It is the realization of an ardently hoped for, but hardly expected triumph. Where has its equal been seen since the early days of Christianity! Only think for a moment—the Irish, the drunken Irish, abandoning strong drink (*en masse*). Only think for the whole nation rising as one man, to put away from them, I trust forever, their darling pledge of friendship, of hospitality, of social enjoyment—strong drink. The Irish drank for sociability: strong drink was the daily gift of man to man, the pledge of friendship; but all this has been relinquished; the darling sin has been given up; THE POWER OF MORAL COURAGE HAS BEEN EXEMPLIFIED. Only think of our Irish wakes, our Irish weddings, our Irish Christenings, being now models of sobriety: those which were the centre of scenes of drunkenness, of riot, of confusion!

And if we look into the abode of our poor, still (for I grieve to say Ireland is suffering still from absenteeism, from iniquitous corn laws, and those unjust enactments which keep the wealth of the country in the hands of a few rich, at a sad moment of suffering to the many poor,) how changed the scene. Yes, there is poverty, but there is contentment, and there is, in place of that sinking feeling of wretchedness, a something like hope that better times will come—a certainty that if they do come, the full benefit of them will be reaped, and a determination to better them if possible.

Then look at the facts as regards crime, &c., 23 prisoners in one section of a large penitentiary where 130 to 140 were a little more than a year previous; *one large prison in Dublin, entirely closed.* Parts of the country hitherto disturbed, in which there was not even a single criminal case to try when our judges went to circuit. Savings Bank lodgments, so increased that in one of the Dublin branches the Bank is opened each week an additional day. The Recorder of this city bears testimony to the criminal cases being reduced *one half*—the Chief Baron declaring at the opening of the Commission in Dublin that after a period of two months there is not presented for trial a single case of homicide—not a single case of assault affecting the public peace—not a single case of assault endangering life, or a single case of malicious injury to persons or property.

Statistical details are trumpet-tongued—they cannot be controverted—they bring conviction home to every heart. Are there those who think that if they came among us they would see drunkenness and dirt? I tell such, that to see a drunken man is a rarity in Dublin; or I believe in any part of Ireland except Ulster; that even our coal heavers are models of temperance; that he would suppose he could overcome even their constancy by bribes or temptation, would find himself entire-

ly mistaken. *The Irish glory in teetotalism*—it is now their darling institution—they love it as they loved whiskey in olden times. It is, my esteemed friend, delightful to see the sincerity, the honesty, the fervor, of our people in this good cause. Whether I receive a load of hay for my horse, a ton of coal, or any other necessary of life, brought as they generally are by persons of the lower class, who are employed as carriers, if a little gratuity is looked for by them, *there is the one determined answer*—"it is to buy food;" or, "take home to my family: for I am a Tee-totaler, Sir, and it's the best thing that ever happened to me." There is no halting—no half-way—but the honest, proud, full avowal of having the right side, and of glorying in it. And then go into our large temperance meetings, and mark the well-dressed mechanic—his clear face—his independent bearing; and when he stands up to speak, his improved condition bespeaks itself in every word. And yet, lately he was, in all probability, a besotted drunkard.

But alas! there is one drawback to all this. I have spoken of the poor—of the warmth of their determination to support the noble cause of Temperance. But where is the corresponding action in the middle and upper classes! "Tis true, teetotalism is now triumphant! It is a flattering thing! It is praised—it is called Godlike work! Rulers, Judges, Dukes, Lords, praise the glorious work to the skies; but they are not Tee-totalers.

I rejoice, however, to say that a large number of the respectable classes have joined, and amongst them is Daniel O'Connell, who has declared himself publicly a consistent tee-totaler of some months standing, and that he is determined to continue so for the rest of his life. As for our noble friend, Father Matthew, he is as indefatigable, as untiring, as humble, as unassuming, as ever. Benevolence is stamped on his countenance. His strength seems the strength of a giant. His herculean labors seem only to improve his appearance. He is emphatically the honored one of the land; but he bears his honors with all imaginable meekness. I enclose the best miniature likeness of him I have yet seen.

I have written with a full heart and a hurried hand.—Believe me sincerely thy friend.

RICHARD ALLEN.

For the Christian Secretary.

A convention of the friends of the Sabbath was held at the Congregational Church in Enfield, on Thursday, the 12th inst. The day being pleasant a large number assembled from that and the adjacent towns. The exercises, though continued for three hours, were listened to with apparent interest throughout. The following resolutions offered by different individuals and supported by appropriate remarks, were unanimously adopted by the Convention.

1. *Resolved*, That we regard the Sabbath as a divine and permanent institution wisely adapted to the condition of men.

2. *Resolved*, That we regard the violation of the Sabbath as prejudicial to the temporal interests of mankind, and that in our opinion, a reckless and extensive disregard of this day, would be a fearful omen of heavy judgments from God upon the community.

3. *Resolved*, That the proper observance of the Sabbath is demanded by a due regard to the present and future interests of the soul.

4. *Resolved*, That we view with regret the increasing desecration of the Sabbath in our land; and especially the recent attempts made in some parts of New England to abolish it, which tend directly to overthrow the other institutions of religion and subvert Christianity itself.

5. *Resolved*, That we consider the time as having arrived, when we are called upon as friends of this institution, to raise our voice against its profanation, and to make special efforts to secure its better observance throughout the community.

6. *Resolved*, That we deeply deplore the running of stages, steamboats, and railroad cars, on the Sabbath, and that we will patronize those establishments which do not infringe upon the sacredness of that day.

7. *Resolved*, That in order to attain the object of this convention, we deem it indispensable that parents should strenuously endeavor to impress upon their children the character and claims of the Sabbath, and when necessary, use their authority to enforce its external observance.

8. *Resolved*, That the superintendents and teachers of our Sabbath schools be requested to make the sanctification of the Sabbath a prominent topic of instruction in their respective schools.

9. *Resolved*, That we regard with much satisfaction the laws of this State on this important subject as founded in wisdom and justice; that we consider civil magistrates as under a sacred obligation to enforce these requirements, and that in so doing they should receive the cordial and united support of the community.

10. *Resolved*, That as it is in the power of Innkeepers to do much to promote the object of this convention, they be respectfully requested to cooperate with us by refusing to furnish entertainment for parties of pleasure, and others who travel on the Sabbath.

To explain the particular bearing of the above resolution, it may be proper to state that on almost every Sabbath in the year, parties composed chiefly of youth of both sexes are formed in the towns in this vicinity for the purpose of visiting the society of Shakers in Enfield, and that having attended upon their worship in the morning, they usually repair to some public house, in that or an adjacent town, where they spend the afternoon much to the annoyance of serious people.—This practice was pointed out and justly condemned in the convention as a gross violation of the Sabbath. And it was thought that if Innkeepers would refuse to entertain those who thus wantonly violate a divine institution, and not unfrequently disturb the worship of God, they would not only avoid becoming partakers in their sin, and likewise depriving themselves of the benefits of the Sabbath, but they would also do much towards putting an end to a practice so unbecoming a professedly Christian community.

11. *Resolved*, That an account of this convention, together with the resolutions which have now been passed, signed by the President and Secretary, be published in the papers in this vicinity, and also read before the different congregations represented in this convention.

J. P. TERRY, Sec.

F. L. ROBINS, Pres.

A LIBERAL OFFER.—A clergyman was presented to a living in the vicinity of Glasgow, who had a protuberance between his shoulders, arising from a diseased spine, and a corresponding protrusion of the chest. The parishioners were opposed to a person of such an ungainly appearance occupying their pulpit. The presentee heard of the dissatisfaction, and being a personage of some humor and tact, convened a meeting of the malcontents, in order to ascertain their objections. "I have heard," said he, "that my settlement amongst you is not likely to be agreeable; now, as I am not aware of any objection to my opinions or practice—my slender abilities for such a charge I admit—I should just like, as we are all friends, and brethren, and have only one object to serve, that you would state your objections." One glanced to another, which was as significantly returned almost round the vetoists, and silence prevailed for some time. "Speak out," said the presentee, "don't be afraid; I'm not ready to take offence;" when one stammered out, "Sir, you see—we—you see—Sir—sin—I mean speak for my brethren here—dinna like your bodily appearance." "Neither do I," was the reply, "and if ye can get it repaired, I'll be at half the expense myself."—*Laird of Logan.*

## CHILDREN'S CORNER.

## The Idler and the Waster.

There were two boys who went to the same school; one was named Harry, and the other George. They were not brothers, but they were nearly of the same age, and they were in the same class, and said the same lessons.

Now these boys were different from each other. George was an idler; he would sit with a book in his hand, and yawn and fidget, instead of learning his lesson; or if he were writing he did not look at his copy, and try to imitate it, nor hold his pen properly, so that his copy book was sadly blotched, and full of mistakes. George was certainly a great idler over his work; and often he was kept to learn his lesson, or to write his copy, when the good industrious children were playing happily on the grass plot before the school-room.

Harry, as I have already told you was quite different from George; yet he also had a sad fault, which caused him to be punished as well as George. Harry was a great waster; that is, he did not take care of his books or pencils, or even his playthings. When it was time to write, he had to look for his pen and his copy book. When he should have been doing his sum, his pencil was missing, and his time was wasted in looking for it.—I am sorry to say that Harry's copy book was nearly as untidy as George's; for though he did not idle, he was generally in a hurry, because his companions had half done writing before he was ready to begin. Poor Harry! he, as well as George, had often the pain of seeing his school-fellows merrily at play, while he was confined in the school-room, because the time for work had been wasted.

There was at the same school a very kind boy, named Joseph, and he would often stay with these naughty boys, when they were in disgrace, and assist them, and encourage them to do the work they should have done during the school hours.

It happened, one day, that both George and Harry were kept from their play, to learn a line of their multiplication table, which ought to have been said two hours before. George, as usual, had idled away his time, and Harry had no book, because he had torn the leaf from his own, a few days before, to wrap up some sugar candy, which one of his school-fellows had given him. Joseph had good naturedly lent Harry his book; and as he sat by the window, he employed himself in cutting up some scripture cards into tickets for Sunday scholars, when the little boys began to dispute together, instead of attending to their lessons.

"How you do tear your books Harry!" said George. "Now just look at mine, it is as good as new."

"Well, if I do, I am not idle," retorted Harry, pettishly. "I know, if I had had my book, I should have been now out to play."

"I don't know that, Harry," said George, shaking his head significantly.

"But I am sure I should," cried Harry, angrily; "for I am not idle; you know I am not."

"What does it signify whether you are idle or not," returned George; "you are kept in as often as I am."

"Come, now," said Joseph, "this is not the way to get your work done. If you waste your time in disputing, I must leave you; for I long to have a game at ball before dinner. Look how the sun shines, and think of the pleasure of a good race."

"Well, Joseph, but just tell us first which you think most in fault, George or me," said Harry.

"Yes, do tell us," said George.

Joseph smiled as he looked at the card he held in his hand. "I will," said he, "when you know your lessons; and if you are attentive, I will give each of you one of these tickets, with a nice text upon it, which will tell you better than I can."

"Let us look," cried both the boys, rising and running towards Joseph, with an evident intention of seizing the tickets.

"No, no," said Joseph, holding the card above his head, "I will keep my promise, but not until you have done your work."

The little boys then sat down quietly, and in a few minutes the lessons were repeated, without a single mistake. Joseph then took his scissors and cut off two bits of card. He gave one bit to Harry, and the other to George, and desired them to read aloud what was on them. They read these words, "He also that is slothful in his work is brother to him that is a great waster." Prov. xviii. 9.

"Now, George," said Joseph, "you are slothful in your work; and you, Harry, are a great waster; and just consider, though the faults are different, they produce the same bad consequences. Does not your wastefulness prevent your improving as fast as some of your school-fellows, Harry?"

"I believe so," returned Harry, thoughtfully.

"Your idleness, George, prevents you from improving fast; does it not?" inquired Joseph.

"Yes, it does," said George.

"And your faults lead to the same disgrace," added Joseph; "you both have suffered the same punishment, you know."

Harry and George looked very serious, as they stood by Joseph's side, with their eyes fixed upon the text they each held in their hands.

Joseph then said, "Let me advise you both to pray that God would assist you to conquer these faults, which the Bible says, and you perceive, are alike in their consequences. Instead of disputing, in future, try to improve each other, and when you have time, learn this text; then, when you next feel inclined to reproach each other, recollect that 'He also that is slothful in his work, is brother to him that is a great waster.'—(*London Child's Companion.*)

## BOOKS.

JUST received and for sale—Library of American Biography. Harpers' Edition. Glimpses of the past, by Charlotte Elizabeth. The Flower Padded, a memoir of Clementina, daughter of Baron Cuvier. Helen Fleetwood, by Charlotte Elizabeth. The Merchant's Daughter. Imitation of Christ, by Thomas a Kempis. Bash's Notes on Exodus. Egypt, and Arabia Petrea. Tales for the Young, or Lessons for the heart. Kirk's Sermons, 3d edition. Memoir of Father Matthew, with an account of the rise and progress of Temperance in Ireland. Together with a new assortment of Sabbath school books. ROBINS & FOLGER. 180 Main st. June 25.

CHARLES ROBINSON, ATTORNEY AND COUNSELLOR AT LAW SOLICITOR IN CHANCERY, NOTARY PUBLIC.

COMMISSIONER FOR THE STATES OF NEW YORK AND MAINE.—ALSO AGENT FOR THE NORTH AMERICAN AND HUDSON INSURANCE COMPANIES OF NEW YORK.

Office, corner Chapel and State sts., New Haven.

A Court of Probate holden at Hartford, within and for the District of Hartford, on the 5th day of July, A. D. 1841.

In the last will and testament of the late William of Mary Ann Caswell, late of Hartford, within said District, deceased; This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same, and said Executor, and directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign post in said town, nearest the place where the deceased last resided.

Copy of Record, NATHANIEL GOODWIN, Clerk. 18

June 16.

American and Foreign Bible Society.

Mr. H. S. WASHBURN, Agent of the New England Sabbath School Union, 79 Cornhill, is authorized to receive moneys, in my behalf, intended for the American and Foreign Bible Society, from Massachusetts, Maine, New Hampshire, and the eastern part of Vermont.

H. SEEVER, Agt. Am. and For. Bible Society. Boston, June 2, 1841.

Sabbath School Books.

The subscribers have just received the "Converted Soldier," or memoir of Josiah McWhinnie, prepared by the New England Sabbath School Union—a very interesting work.

Hague's Guide to Scripture Conversation. New England Sabbath School Question Books, vols. 1st and 2d. Lincoln's Sabbath School Class book. Matecom's Bible Dictionary.

Ripley's Notes on the Gospels, with a good supply of books for Sabbath School Libraries, at the lowest prices. ROBINS & FOLGER.

Robins & Folger, have also a valuable selection of books belonging to the Library of a deceased clergyman. Among this collection are many rare and valuable works.

W. S. CRANE, DENTIST.

Exchange Buildings, North of State House.

REFERENCES.—Messrs. E. & J. Parnley, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

Hartford, 1841.

Sabbath School Books.

A further supply of Sabbath School books, including all the later publications of the New England Sabbath School Union, which makes our stock very complete. ALSO—new supply of the Converted Soldier, or memoirs of Josiah McWhinnie. Just received and for sale by ROBINS & FOLGER. 16

July 2.

Cash and Exchange Store.

L. D. FOWLER & CO. Wholesale and Retail dealers in Groceries, Flour, Grain, Provisions and country Produce, at the Eggleson stand, No. 288 North Main-street.

N. B. Our friends in the city, and from the country, may depend upon finding at all times, choice Groceries at the lowest market prices.

July 2. 3m16

New Publications.

BY the New England Sunday School Union. Lessons of Profit and Stories of Truth. Peep from my Window, or Scenes in the Street. Happy Employments or Trying to be Useful. The Stolen Apple, a story of Truth. Contentment. Stories on Temperance. All the above named books are written in an easy and happy style, and will be found to be a valuable accession to the Sabbath School Library.

THE BEREAVED FAMILY, or Narrative of Recent Successive deaths in a Minister's Family.

This narrative is from the pen of a Scotch Clergyman, who was himself the subject of the bereavements here described. Out of a family of seven children, four sickened and died in the short space of six weeks. The most of these loved ones gave pleasing evidence of piety. The book will be found interesting to all classes. It has been very highly recommended as an admirable manual for the afflicted, especially to those parents who have been called to bury their children.

THE CONVERTED SOLDIER, or memoirs of Josiah McWhinnie. The subject of these memoirs was at the time of his death a member of the Newton Theological Institution. At the age of 18 years, he enlisted as a soldier in the British army, and was engaged in the service for several years, during which time he experienced religion. The abundant grace of God as displayed in his conversion, and the events of Divine Providence, by which he was led to abandon the life of the soldier, and turn his attention to the work of the Gospel ministry, and an uncommon consecration to the service of Christ, renders this book one of unusual interest and merit.

It is embellished by a striking likeness of Mr. McWhinnie. Several new volumes in press which will shortly be published. Depository, 79 Cornhill, H. S. WASHBURN, Agent.

April 30.

The above valuable works are for sale in this city by Messrs. Robins and Folger.

Cabinet Furniture

THE subscriber will apprise the public in general and his friends, and up-town people in particular, that he has on hand, at No. 93 Main st., a very neat and well selected assortment of Cabinet Furniture, which in consequence of reduced expenses, he can afford to sell at prices that cannot fail to give satisfaction to the most economical. Come and see. L. DAVIS.

## HARTFORD

## Fire Insurance Company.

Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State. It having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwelling-houses, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

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George C. Collins Esqrs.

ELIPHALET TERRY, Pres't

JAMES G. BOLLES, Sec'y.

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## INSURANCE COMPANY.

Incorporated for the purpose of securing against loss and damage by Fire only.

CAPITAL, \$200,000.

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The office of the company is in the new Aetna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

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THE Aetna Company has agents in most of the towns in the State, with whom insurance can be effected.

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## Insurance Company.

Office south side of State street, twenty rods east of the State House, Hartford.

THIS Company was incorporated by the Legislature in Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine risks on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

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## Select Hymns.

A new and beautiful edition of the Baptist Select Hymns is now published and for sale by the Subscribers. In this edition, the index of Scriptures, and index of Subjects, which were inadvertently omitted in the former edition, are inserted, and the whole is new stereotyped, no discrepancy of the kind will hereafter be found in the work. The adaptation of this work to Conference and Prayer meeting Sabbath schools, Family worship, Tract meetings, &c., gives the book a decided advantage over any work of the kind in use.

Price 25 cents. For sale by ROBINS & FOLGER, and other Booksellers.

June 25.

## Christian Union.

THE PRINCIPLES OF CHRISTIAN UNION. By Rev. W. H. HAVE. Boston, published by Gould, Knell and Lincoln: 1841.

This is a good little book, 32 mo., 61 pages, done up in a neat style, suitable for carrying in the pocket as an every day companion. The sentiments will be found of great valuable advantage, if laid up in the heart as the basis of action. Reader, will you buy? Read it; ponder its sentiments, and carry out its spirit.

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June 25.

## NEW BOOKS.

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THE NESTORIANS, or the LOST TEN TRIBES. Containing evidence of the identity of an account of their manners, customs, and ceremonies; together with sketches of travel in ancient Assyria, Armenia, Media, Mesopotamia, and illustrations of Scripture Prophecy. By A. Grant, M.D. A very interesting work for all, especially for Christians.

On the relation between the Holy Scriptures and the parts